

Missionary Bishops:

A PLEA FOR INDIANS AND IMMIGRANTS,

PARTICULARLY IN THE ALGOMA DISTRICT.

BEING A LETTER ADDRESSED TO THE RIGHT REVEREND THE METROPOLITAN OF CANADA, AND THE BISHOPS OF QUEBEC,
TORONTO, HURON, AND ONTARIO.

BY JULIUS ANGLICANUS.

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." "And the poor have the Gospel preached to them."—MATT. ix. 36, and xi. 5.

"And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel to them."—ACTS xvi, 9 and 10.

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To the Right Reverend

The Metropolitan of Canada, and the Bishops of Quebec, Toronto, Huron, and Ontario, as Successors of the Apostles, and as Chief Shepherds of the Flock of Christ; the following letter is respectfully dedicated, in recognition of their official authority, in admiration of their Christian character, and in hope that through their example and influence a more earnest Missionary spirit may be enkindled in each Diocese, and the Mission Work of the Church more rapidly extended, by the appointment of Missionary Bishops among those who in the destitute parts of the Dominion are "scattered as sheep without a Shepherd."



MISSIONARY BISHOPS.

A Plea for Indians and Emigrants, Particularly in the Algoma District.

BEING A LETTER ADDRESSED TO THE RIGHT REVEREND THE METROPOLITAN OF CANADA,
AND THE BISHOPS OF QUEBEC, TORONTO, HURON, AND ONTARIO

MY LORDS,—Will you permit me, a humble member of the Church, to ask your Lordships' attention to a few remarks on the importance and feasibility of establishing Missionary Bishoprics in the new and more destitute parts of the Dominion; and particularly, first of all, on the appointment of a Missionary Bishop for the Algoma District, in the Province of Ontario? The subject has more than once excited discussion in our various Synods. It has called forth comment from the public press. The general sentiment of the community is favorable to Missionary Bishoprics. Among the inhabitants of the Algoma District there is an intense desire for the consecration of a Bishop to their service; and, as it appears to some of us, the time has come when—if ever—some definite action should be taken towards fulfilling an oft-repeated promise, and supplying a long-felt want.

In the Provincial Synod of 1868 the following Canon was proposed by the House of Bishops:

CANON ON MISSIONARY BISHOPS.

1. The House of Bishops may elect a suitable Priest to be a Missionary Bishop to the Indians and others not residing within any organized Diocese; and when the House of Bishops shall be satisfied that adequate provision has been made for the support of a Missionary Bishop, the Metropolitan or presiding Bishop, may convene the House of Bishops for such election, and after election proceed to his Consecration; and the evidence of the election shall be a certificate under the hand and seal of the Metropolitan or presiding Bishop, and of the House of Bishops, or a majority thereof.

2. In case it is thought expedient by the House of Bishops to appoint a Missionary Bishop over a District composed of a part or parts of one or more Dioceses; then, before the election of such a Missionary Bishop, the consent of each Bishop whose Diocese is affected by the proposed arrangement shall be presented in writing to the Metropolitan or presiding Bishop.

3. The Bishop elected as aforesaid shall exercise his Episcopal functions in such Missionary District in conformity with the Constitution and Canons of this Province, so far as they can be made applicable to the condition of his District, and under such regulations and instructions as the House of Bishops shall prescribe.

4. Whenever a Diocese shall be organized out of such Missionary District, if the Missionary Bishop shall be chosen Bishop of such Diocese, he may accept the office without vacating his missionary appointment, provided he continue to discharge the duties of Missionary Bishop within the residue of his original jurisdiction, if there be such residue.

5. Every such Bishop shall be entitled to a seat in the House of Bishops, and shall report to the House at every meeting of the Provincial Synod concerning the state and condition of the Church in his Diocese or Missionary District.

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RESOLUTION.

That this Synod do petition the Church Missionary Society, the Society for the Propagation of the Gospel in foreign parts, the Society for Promoting Christian Knowledge, and the Colonial and Continental Society, and the New England Society, for aid towards the establishment of the proposed Missionary Bishopric.

This important Canon was taken into consideration by the Lower House, when, according to the Journal of the Synod, the following resolution was moved by the Venerable Archdeacon of Toronto, and seconded by the Rev. Canon Anderson :

That this House thank the House of Bishops for their Message on the subject of the appointment of a Missionary Bishop,—that they are deeply impressed with the importance of the subject, but that considering the small attendance of members in the House at this late period of the session, they do not feel that they would be justified in going into the details of the proposed Canon. This House, however, willingly concurs with the Upper House as to the expediency of petitioning the great Church Societies in the Mother Country for aid, with a view to the early election, in such manner as the Synod may determine, of a Clergyman to be consecrated as our first Missionary Bishop,—and begs to inform the Upper House that they have referred the proposed Canon to the Committee on Canons, to report at the next session of the Synod.

At the Synod of the Toronto Diocese in 1871, the subject was revived ; a brief but animated discussion took place ; a resolution endorsing the principle and necessity of a Missionary Bishopric was unanimously carried ; and the following memorial to the Provincial Synod was adopted :

To the Reverend the Clergy and the Lay Representatives of the several Dioceses of the Church of England in Canada, in the Lower House of the Provincial Synod assembled :

The Memorial of the Synod of the Diocese of Toronto respectfully sheweth :

That the subject of extending the Missionary operations of the Church in the Dominion of Canada, by the employment of Missionary Bishops, and the election of a General Mission Board as representative of the whole Church in the Dominion, by whom the necessary practical arrangements may be made and carried out, has engaged the serious attention of the Synod of this Diocese ; whereupon, after earnest discussion, the following resolution was unanimously passed, viz. :—

“That, seeing the large accession of territory, and the vast increase of population enjoyed by Canada, consequent on the recent confederation and the admission into the Dominion, of British Columbia, Manitoba, and other important districts of country ; and recognizing the imperative duty of the Church to supply every part of the Dominion with the appliances of education and the ministrations of religion : this Synod is of opinion that the great mission work of the Church, especially in the Indian and newly formed settlements of the Dominion, may be more effectively carried on under the direction and control of a General Mission Board, appointed by the Provincial Synod, than by the separate Dioceses, as at present attempted. The Synod would, therefore, strongly urge upon the Provincial Synod the importance of appointing, without any unnecessary delay, Missionary Bishops, in conformity with the canon, proposed on this subject at the last meeting of the Provincial Synod. And to aid in carrying out this desirable object, the Synod would further recommend the election of a General Mission Board, to consist of the Bishops and an equal number of Clerical and Lay representatives from each Diocese, under whose superintendence, subject to the approval of the Provincial Synod, the necessary regulations and appointments shall be made.”

Your Memorialists would therefore urge upon the attention of the Provincial Synod the importance of immediate and decided action in carrying out the suggestions contained in this resolution, as a course demanded by the growing population and increasing wants of the country, and as likely to be attended with unspeakable advantages to the Church ; and believing that both the requisite funds and the suitable men may be obtained for the work, your Memorialists pray that no time may be lost

in giving effect to the Canon proposed by the House of Bishops at the last meeting of the Provincial Synod for the election of a Missionary Bishop, in choosing a field, collecting funds, and electing a Bishop in accordance therewith,

And your Memorialists will ever pray,

CHARLES J. S. BETHUNE,

Hon. Clerical Secretary.

J. GEORGE HODGINS,

Hon. Lay Secretary.

This memorial was presented at the recent Provincial Synod ; but, so far as I can learn, no action was taken upon it—it called forth no acknowledgment, excited no remark.

Permit me, my Lords, to make these documents the basis of my letter. They show conclusively that amongst some of us, at least, there is a profound and earnest feeling in favor of immediate and energetic action. We are anxious that the Church should occupy its proper position, and perform its appointed work. We are tired of reading reports, of listening to recommendations, of making promises, of expressing regret, without realizing any practical benefit, or witnessing any favorable change ; and if we would avoid reproach for much talk and little work, for good intentions and defective plans, it is in our judgment high time we adopted a different policy—a system more aggressive and more decided.

The present, I submit, is a peculiarly favorable time for a wide extension of the missionary operations of the Church, especially by the establishment of a purely Missionary Bishopric. At no former period, indeed, have larger demands been made upon the Church, or nobler inducements been offered, or brighter prospects unfolded. The country is settled, peaceful, prosperous. It has large resources to develop, and a large population to sustain. By the Confederation Act, the Dominion of Canada has been extended from the shores of the Atlantic to the coasts of the Pacific, embracing in a direct line Nova Scotia and New Brunswick, at one extreme, and Manitoba and British Columbia at the other. In this immense tract of country we possess 3,141,385, square miles, with a population of more than 4,000,000 souls. By emigration, and by births, our population is rapidly augmenting—increasing, indeed, in a greater proportion than that of the United States. During the last 10 years, for example, or from the census of 1861 to the census of 1871—however inaccurate the returns of the last census may appear—there was an addition to the population of 400,000 souls, or an increase say of 13 per cent. The Canadian Governments are now furnishing greater facilities and inducements for emigration ; in Great Britain, and on the Continent of Europe, greater exertions are being made to encourage a purely Canadian emigration ; and it is at least probable that during the year 1872 a very large number of persons will seek and find a home upon our shores. These persons may be widely scattered throughout the Dominion ; many may settle down in the older places ; but many more will find their way to the new dis-

tracts of territory which are being opened up in the Muskoka, Algoma, and Manitoba regions; and there they will commence the struggle for life—the race for wealth—the agricultural, and mechanical, and commercial pursuits, which will tend as much to the progress of the country as to their own comfort and power.

Now, my Lords, I hold that the progress of the Church should be commensurate with the progress of the nation; and that in exact proportion as our population grows, and our country advances, there should be a corresponding effort on the part of the Church to provide for every district the appliances of education, and the ordinances of religion. The success of the Church in the past may excite our liveliest gratitude. A very partial acquaintance with its history will show that it has been signalized by bold exertion and brilliant triumph. As compared with its condition at the commencement of the century—without wealth, without power, without numbers even to command attention, and, like the apostolic church, relying for success on the truth of its doctrine, the spirituality of its worship, and the divinity of its mission,—the Church presents now the appearance of a well cultivated field, fragrant with blossom and with fruit, or of a well disciplined host, whose past achievements inspire courage for future toil. It is no small matter that within 50 years the Church has advanced from 1 to 5 bishops, from 5 to 500 clergy; that in different parts of the country we have elegant and commodious churches, and schools, and parsonages; that in each diocese we have full Synodical action, with all the apparatus necessary for parochial management, for scholastic training, and for missionary enterprise; and that considered in the light of the struggles through which it has passed, and the difficulties it has surmounted, the prospects now dawning upon the Church are radiant and encouraging as when the morning sun dispels the midnight gloom, or as when the sweet perfume of spring bursts suddenly upon us after a cold and dreary winter. In all this, I repeat, my Lords, there is cause for congratulation; but in this, too, there is reason to apprehend some danger. We are elated with past success, and become indifferent to future obligation; and, as though the Church had attained the culminating point of its history, there is too much disposition amongst us to fold our arms in self-complacent ease, whilst other communities—which have neither our apostolic origin, nor our historic grandeur, nor our attractive ceremonial, nor our infallible doctrine, nor our abundant wealth, nor our effective parochial organization—are active and laborious in the very fields where our noblest energies should be employed. The character of the Church is essentially missionary. We have exemplified this character in the history of the past; and it is that we may prove worthy of our traditional reputation, and still more, that we may realize the divine ideal of a missionary church, that I plead for a Missionary Bishopric in the North West portion of Ontario, as the first step towards

a grand missionary organization which shall embrace the whole of the Dominion.

In the Algoma District—as it is now commonly called—there is a tract of country embracing close upon 1000 miles, having numerous islands pleasantly situated, with some of the finest lakes and rivers in the world. The climate is healthy; the soil is fertile; the products are abundant. There is good timber in the forests; there are rich minerals in the earth; there are shoals of fish in the waters. At the Bruce Mines, \$250,000 worth of ore and metal are annually exported. In some places specimens of roots, and cereals, and grain, have been produced which will compare favorably with the productions of the more Southern parts of the Province. It is in its present condition a valuable territory, well fitted for emigration; and as forming the great highway to Manitoba and British Columbia, it is destined to attain greater importance in the future. The work of surveying, populating, and cultivating has already begun. “At several points, both on the islands and on the mainland, townships have been laid out for settlement. In one instance a whole township has been applied for by several respectable farmers, with a view of settling their sons. The mouths of the several rivers flowing into the lakes have long been occupied as trading posts or mill sites, where lumbering establishments are in operation, and white settlements are forming.”* According to the census tables, which have been kindly placed in my hands by the Minister of Agriculture, with copies of the maps used in taking the census, there are already the following recognized divisions: 1st. Manitoulin, divided into three sections, East and West, and Centre Manitoulin; and 2nd. East, West, and Centre Algoma, comprising among other settled localities, Killarney, Spanish River, Mississiqua, Bruce Mines, Sault St. Marie, Batchewaning, Michipicoten, Pic, St. Ignace, Nipigon, Kaministiquia. And this is only the beginning of settlement and division. Many of these places are within convenient distance of each other; whilst to all, the modes of access will soon be safe and easy.

The whole of this vast territory was formerly occupied by various Indian tribes. By the inroads of civilization the number has been gradually reduced; and it is not unlikely, as some writers contend, that the entire Indian population of this Continent is destined to extermination before the superior growth and enterprise of the Anglo-Saxon race. Without doubt this is the arrangement of Providence; and without doubt such a result will be advantageous to the world. But so long as the Indian tribes do exist, they claim relationship to us; and so long as they occupy any portion of territory subject to our government and laws, they demand our sympathy and help. At the present time there are more than 4000 of these Indians at Garden River, Manitoulin

* I gladly quote this extract from a small tract on the “Diocese of Algoma,” which has been sent me by post. The writer will accept my thanks.

Island, and other places. Their social and moral condition furnishes a not very attractive picture. With a large amount of cunning, they are, in many cases, very viciously disposed. In their native state they are ignorant of the most simple elementary principles of Christian truth; yet, as all experience proves, they are susceptible of good impressions, and by gentle treatment and judicious training, they may be readily initiated into the arts of civilization, and converted to the faith and obedience of the gospel of Christ. The necessities and claims of the Indian tribes have been often urged upon our attention. As far back as the beginning of the century—contemporaneous even with the establishment of the Church in the Province—I find the question discussed as to how far, or in what way these claims could be met.

In the year 1829, indeed, through the devotion and energy of the venerable Bishop Stewart, a Society was organized in Toronto with the avowed object of “converting and civilizing the Indians, and of propagating the gospel among the destitute settlers of Upper Canada.” Through the agency of this Society, Missions were begun at Sault Ste Marie and the Garden River; and latterly there has been a Mission in the Manitoulin Island. By the missionaries employed, and by intelligent laymen, too,—as for example, Sir George Simpson, Governor of the Hudson’s Bay Company,—the special wants of the Indians have been urged upon the Church, and the prospects of usefulness amongst them pointed out. In subsequent Reports addressed to the Synod of Toronto, and to the Provincial Synod at Montreal, the same facts have been repeated, and the same duty has been enforced. At the Provincial Synod in 1868, an able and comprehensive Report on Indian Missions was read by the Rev. Mr. Givins. In this it was estimated that at least 15,000 Aborigines still survived in the United Provinces, apart from those in the Eastern Provinces, and in the Diocese of Rupert’s Land. In this, too, it was urged that the Indians of British North America were in a peculiar manner committed to our care, and that a grave responsibility rests upon us, as a Church, to rescue them from the degradation of heathenism, and make them sharers with ourselves in “the blessings of salvation. “The time had come,” said the Committee, when it was indispensable for the Canadian Church to bear a more adequate share in this great work than she had hitherto done;” and while noticing the operations already carried on, we were assured of “a large and interesting field for missionary exertion among the Indians, extending along the north shore of Lake Superior, and on the islands, and lakes, and rivers of the interior, where openings abound.” At the last meeting of the Provincial Synod, held in 1871, a similar report was read by the Rev. Mr. Jamieson, in which a detailed statement was given of the condition of the different stations, and in which we were reminded in solemn and earnest terms, that we had supplanted the aboriginal inhabitants, that our farms, and houses, and cities occupy their hunting

grounds, that we have often inflicted grievous injuries upon the Red man, and that we must arouse ourselves to greater activity if we are not to be outstripped in this work of Indian evangelization by those who differ widely from us.

By the adoption of these Reports, the Provincial Synod gave its sanction to the appeals they contained; yet what has been the result? So far, not a single step has been taken by the authorities of the Synod to carry out its own recommendations. According to a Report on Indian Missions now lying before me, the Lord Bishop of Toronto made a visitation of that remote part of his diocese in 1869, after which he "strongly urged the establishment of Missionaries or School Teachers at three different stations along the coast as centres of extended operations." In 1868 the Venerable Archdeacon Palmer, in company with the Rev. Mr. Jamieson, went as a special deputation from the Toronto diocese to Manitoulin Island and Garden River. The Report of the Archdeacon indicated throughout the importance of these spheres of labor, and the necessity for increased exertion. In closing this report, he expressed his strong conviction in favor of an early appointment of a Bishop for this great region, suggesting Bruce Mines as the place of his residence, and hoping, as the result of such an appointment, to see the work carried on with authority and vigour. I could multiply quotations of this kind, were it necessary. They all tend to show the estimation in which this Indian Mission has been held—the paramount claims the Indians have upon our sympathy, and the imperative obligation we are under to send them larger help.

Yet, allow me, my Lords, to repeat the question, what has been the practical result of all this? Have these reports and suggestions led to any better organization?—to any addition to the number of our missionaries and school teachers?—to any single step, indeed, towards the promotion of a Missionary Bishopric, which all admit to be so essential? The improvement, if any, I fear, is scarcely perceptible. It is really a painful consideration that we are in no better position to-day than we were forty years ago. Whilst everywhere, and in everything else, there has been progress, in our Indian Missions we have remained stationary, or have actually retrograded. We have only the same number of missionaries we had in 1832; whilst the contributions of our churches are so small, and the public interest is so limited, that the Committee entrusted with this Mission in the Toronto diocese have become discouraged; and "until arrangements can be made for the more efficient oversight and protection of the Indian Missions in the Algoma district," they wish to delegate their functions to the General Mission Board. In doing this, however, they again "respectfully submit that as the district for which their efforts have been directed is now rapidly becoming the highway to the North West, and is thereby receiving a vast influx

of inhabitants, the time has arrived when the interests of the Church in that region imperatively demand attention."

Now, why is it, that our Indian Missions have been comparatively so unsuccessful? How comes it to pass that we are declining rather than advancing in the work?—that no candidates respond to advertisements for Indian Missionaries?—that no funds, or next to none, are supplied by the Church for supporting such Missions? It is not for want of population, or for want of inducements, or for want of interest, or for want of wealth,—for I verily believe we have all these; but it is simply and solely because we have not gone about our work in the right way, and because we lack the most essential requisite for the success of a Mission. The first thing required is a Missionary Bishop resident among the Indians, who shall understand their language, and history, and habits, and who,—while representing the Church in all its functions, and impressing the natives with the authority and dignity of his office,—shall become familiar with them, and by influence and example, as well as by praying and teaching, shall improve their social condition, protect their rights, preserve their property, and elevate their mental and moral character. With such a Bishop, there must be an organized staff of agents, specially prepared for the work, imbibing the spirit, following the example, and acting under the sanction of their leader,—who will adapt themselves to the migratory habits of the Indians,—who will interest themselves in their pursuits,—who will have facility in teaching, and a power of endurance,—and who will win confidence and love by kindness and gentleness, and yet by dignity and integrity. The labors of a single missionary, settled down in one place, so far as the evangelization of all the tribes is concerned, virtually amounts to nothing. It is so much time, and work, and money thrown away. Our method of procedure hitherto has been radically defective on this very point. It has been too limited, too feeble, too desultory, to accomplish any good. We want a dozen men where we have only one. They must be supplied with means for building and farming, no less than equipped for teaching and preaching. Their bishop must be in their midst—himself a preacher and a worker; and while having one grand centre of operations, their influence and their labor must extend throughout the region—following up the tribes in their fishing and hunting excursions, teaching, and moulding, and elevating by art, and science, and religion, in the Church, in the school, on the farms, and on the rivers. By some such plan there will be hope of our converting and civilizing the Indians, as we desire; without it all our efforts will be nugatory—as the experience of forty years attests,—and we may as well in the future save both our time and money.

It is not, however, my Lords, the Indian tribes alone to whom our attention must be directed. These form only part—and that a very

small part—of the great region which is now opening up. A new country lies before us; a new population is growing. The Indian is being supplanted by the Anglo Saxon. Our white brethren are crowding along the shores, and pushing into the interior. At Bruce Mines and Sault Ste Marie, in Centre Algoma, there is, according to the census, a population of at least 2,200, mostly English miners. In East and West Algoma we find about 3,000 more. “At Prince Arthur’s Landing, near Fort William,—the terminus of the road to the Red River, a town of importance must soon grow up.” When the new Pacific Railway is commenced, the number of the inhabitants will increase still more. It is increasing now, rapidly; and in a short time we shall find thriving villages, and flourishing farms, and successful manufactures, where heretofore there has been a dismal swamp, or an uncleared forest, or an Indian wigwam, or a few scattered tribes.

What will be the character of these people?—what will be their condition?—what will be their aspirations and aims? They will speak the same language with ourselves; they will submit to the same laws; they will feel the same wants; they will engage in the same pursuits. Many of them may bring with them from the Mother Land their early religious associations,—their Prayer Books, and Catechisms, and Bibles; and far away from home and friends, toiling with an invincible courage and a restless enthusiasm, they may desire and seek the same pastoral ministrations, and the same church observances. With these to guide and cheer them, they will still feel linked in fellowship with those they have left behind; and in the bosom of the one Holy Catholic and Apostolic Church, under its restraining influences, and with its heavenly benediction, they may become wise, and virtuous, and prosperous, a blessing to their families, and a source of strength to the nation. But bereft of these things,—left alone in the desert, without church, without school, without clergyman, submissive only to the dictates of their reason, or under the impulse of their passion, and with all the fascinations of vice to allure and ensnare them,—and it is impossible to conceive what degradation and misery may come upon them. As in other places similarly situated, both on this Continent and in Australia, the Bible may be disowned, the Sabbath may be disregarded, God may be insulted, and profanity, and licentiousness, and misery may reign supreme, until a territory which might be made fertile and beautiful as a garden, is transformed into a very hell upon earth. It requires no stretch of imagination to conceive this; our deepest anxiety should be to prevent it. The safety of our brethren is really committed into our hands. We are, in this respect, their keepers; and the responsibility of their salvation or of their damnation, will rest upon our souls.

In these circumstances, I submit, my Lords, that our true policy is—that our first duty should be, to anticipate the development of the country, and the increase of population, by providing the ministrations of

the Church, wherever they may be needed, and by sending out missionary agents, who, under proper episcopal supervision, shall be prepared to plant the Church in every available or suitable spot. We have not hitherto done this with new sections of country—or, at least, in any satisfactory degree. Our policy has rather been to wait until a new district was opened up and settled, and two or three religious denominations had planted themselves among the people, and then—as a kind of after thought—we have sent a missionary from some contiguous station to conduct an occasional service. And at this very moment, in the Report of the Indian Mission Committee in the Toronto diocese, I find the astounding recommendation, that “with a view of bringing more prominently before the whole church the spiritual necessities of the white inhabitants as well as of our Indian brethren in that destitute region, the Lord Bishop of the diocese should appoint a deputation to explore during the ensuing summer, and report on the capabilities and wants of that part of the Diocese.” What can such a recommendation mean? The Committee surely have never seriously proposed anything so needless and so ridiculous. As the French said concerning the famous Balaklava charge “This is playing at war!”—so any such exploration and inquiry at the present time for active mission operations, would wear very much the appearance of a farce—an *ignis fatuus* kind of arrangement. We want action, not inquiry. All the information required is possessed, or can be obtained in a few hours. We know where the country is; we know its geographical divisions; we know its physical condition; we know its mineral resources; we know its agricultural products; we know its municipal regulations; we know the number of its inhabitants; we know the nature of their employments; we know the extent of their means; we know their social necessities; we know their educational appliances; we know their proposed undertakings; we know their encouraging prospects; we know their wishes for the establishment of the Church among them. And is not this enough? What more do we require to know? If anything yet be lacking, it can readily be acquired without the consumption of time, and the expenditure of money, a commission of inquiry and exploration would involve. Such a deputation is not needed; it could result in no practical good. At this moment there are accessible private letters, and official reports, and statistical tables, which supply more information than any deputation the Bishop may appoint can obtain, and which furnish all the data requisite for an extension of our Missions in “that destitute region.” With these documents in our hands, it is needless to inquire further; and with the facts which they disclose before us, it will betray a criminal indifference to our highest obligation, if we delay any longer some systematic effort towards the establishment of a Missionary Bishopric in the Algoma District.

Our Episcopal brethren in the United States set us a good example

in this matter. It is a rule with them to provide for the spiritual necessities of the people in every new district, as soon and as fast as it opened up. They try to make the growth of the Church contemporaneous with the growth of the country. In doing this they send out a Bishop, with an organized staff of missionaries, ready to perform all the offices of the Church as soon as they are required, and who can assist in the adoption of proper measures for developing the resources of the country, and for promoting the social elevation of the people. The result is, that from the first the Church becomes a power in the State, allied with its institutions, and able to influence, if not mould its government and laws. It is thus that in Minnesota, in San Francisco and in other new States and districts the emigrants from Europe find on their arrival, Bishops and Clergy to bid them welcome, and Churches to receive and guide them; and it is thus that the Episcopal Church in the States has been enabled during its comparatively short career to make such rapid strides, and to achieve such brilliant triumphs. In consequence of the recent regulations of both the Imperial and Canadian Governments, the Roman Catholics, the Presbyterians, and the Methodists, are making the most strenuous exertions to send out agents, and to establish their respective organizations throughout the whole of the North West Territory. Large sums of money have been subscribed for this purpose. Special agents have been put in training for the work. Their representatives are already securing good sites for schools and churches. By their zeal and activity they are evoking the sympathy of the people on the spot; and thus they are gradually gaining a position which will enable them to exercise a potent influence in the future history of the country.

Meanwhile—let me, my Lords, repeat the question—what are we doing? Have we increased the number of our agents? Have we chosen any fresh fields of labor? Have we built any new school or church? Have we organized any more effective system of operations? Have we even contemplated any special effort towards augmenting our funds, and supplying the necessities of the district? We surely cannot make much boast of what we have done. It is enough to bring a blush to one's cheek to think of our present limited arrangements, and of our almost stand-still, do-nothing policy, as contrasted with the magnanimous exertions of our sister churches in the States, and with the generous contributions which are made by those around us.

May we not hope, however, that a change is at hand—that the force of church opinion, and the current of public events, will necessitate a bolder and more comprehensive policy in reference to these outlying, but rapidly growing districts? One of two things, indeed, will soon appear inevitable:—we must either abandon our present operations, or do something more decided for their extension. Which shall it be? The matter is in our own hands, under the guidance of our bishops. It

is a solemn alternative; it is an awful crisis. We must prove ourselves equal to the emergency. The work cannot be given up. It is a reflection upon our character, and a disregard of both the duty of the Church, and the claims of the Country, to think of such a thing. We are not yet recreant to our principles; we are not yet indifferent to our history; we are not yet disposed to sacrifice our prestige and power. The Church is capable of nobler things. It has the resources; it has the men; it has the spirit; and when aroused, as it must now be, to a proper sense of its responsibility, and stimulated to vigorous action by the application of right motives, it will rise in all the majesty of its Divine Head, and will take a foremost position in evangelizing the land.

The course before us, my Lords, is very plain and simple. With much deference, I submit, that the first step should be the formation of a Missionary Bishopric in the Algoma District. Other similar dioceses should follow, east and west, as the necessities of the country demand, and the funds of the Church will warrant. But the Algoma District must take precedence, both because of its population, and of its geographical position. A Diocese in that district would form a connecting link with the dioceses of Toronto, Huron, and Rupert's Land. It would embrace, as the writer of the excellent little tract on the "Diocese of Algoma," remarks, "territory lying between Parry Sound on the East, and extends along the shores of Lakes Huron and Superior, to the boundary line between the United States, and Canada on the West, a distance of about 800 miles of coast line, including the numerous islands; and extending north about 100 miles to the height of land dividing the Hudson's Bay Territory from Canada, and the See of Rupert's Land from that of Toronto." With its boundaries properly defined, this diocese should be placed at once under the supervision and control of a Bishop, elected and consecrated according to the terms of the Canon proposed by the House of Bishops; and with him must be associated a band of men "whose hearts the Lord hath touched," as catechists, and school-masters, and clergy, who can conduct the services of the Church, and who will administer to both the temporal and spiritual wants of the people. It is impossible on any other plan to plant the Church effectually in new territory. From its very inception, the Church must be represented in all its functions. A Bishop is a necessity, as the presiding head, as the centre of authority. "Without a Bishop," observed the Rev. E. Scobell, in his sermon at the consecration of the late Bishop of Toronto, "a Church's arm, if Church it can be called, is cramped and shortened. Without a Bishop, the Church has no power present and at hand of ordination; in most cases, if not in all cases, a vital requisite. It has no controlling power, no adjusting, concentrating, untiring energy. It is virtually divided and individualized; a pillar truly, but a pillar of cloud, and not of fire,—not a burning and shining light, as

it should be."* In the midst of such a diocese a Bishop of the right stamp, and surrounded by a body of clergy chosen by himself, and impelled by his example and influence, would have untold power for good, and under his administration, the Church would soon become "a praise in the earth."

It is on this principle the Roman Catholics have acted since the days of Ignatius Loyola; and with what results, a cursory survey of their history, and especially of their foreign missions, would clearly show. It is on this principle our brethren in the States are acting; and the wisdom of the experiment is proved by the transcendent success which has attended the labors of their Missionary Bishops—as many extracts from their published reports would prove, had I space for them. It is on this principle the Church at Home has resolved to act since the devoted MacKenzie, and his little band, were sent out to Western Africa only a few years ago; and but the other day it was that a new Bishop was consecrated for the island of Honolulu, in which island nothing like the necessity exists that now prevails among the Indians of this Continent, not to mention the rapidly growing white population. Are not these examples worth following? Shall not we adopt a plan which in other churches and lands has succeeded so well? And with these incentives to action shall we any longer be content with a system which is almost worse than nothing—which is the very impersonation of feebleness itself?

This idea of a Missionary Diocese and Bishop,—with all the necessary appliances,—is not a new idea, just proposed for the first time. It was present to the far seeing mind of the late Bishop Strachan, who according to the Report on Indian Missions presented to the Provincial Synod in 1868, "was, for many years, anxious that a Missionary Bishop should be appointed." In the scheme suggested to the Archbishop of Canterbury in 1850 for a three-fold division of his then large and unwieldy diocese, his Lordship made special mention of a "Bishopric for the Indian Country, to be called the Diocese of St. Mary." It formed part of a plan for the "Increase of the Episcopate" proposed by the Rev. Dr. Lett, in 1869. In other forms it has been brought before the Church; while in the pages of the "Churchman's Magazine," and in the columns of the "Church Herald" it has been more than once recommended. Why, then, in the name of all that is sacred and solemn, do we delay so long in giving the idea practical effect? What is the difficulty? Where is the obstacle? There is none in reality. Every circumstance, indeed, is favorable for the prosecution of the enterprise. The country is being opened up in the most remarkable manner; facilities for travel and for communication are becoming numerous and cheap; population and cultivation are going on in an almost unprecedented degree; the people already settled in the District are appealing in the most piteous

* See "Memoir of Bishop Strachan," page 171.

tones for schools, for churches, for Prayer Books, for Bibles, for teachers, for clergy, for all the appliances of civilization and religion; and, in fine, legislation, and commerce, and humanity, and Christianity are all combined in urging upon us some great movement, and in proclaiming that the "set time has come" for realizing the dream of years, and for leaving the impress of the Church on both the nation and the age.

In rendering this scheme practicable, however, two things yet require attention. The first is, the election of suitable men for the work; and the second, the attainment of the requisite funds for their support. I do not myself see any insuperable difficulty in either. No doubt some special qualifications will be needed in the man whom the House of Bishops should choose as a "suitable Priest" for "our first Missionary Bishop." His position will be arduous; his functions and duties will demand a peculiar combination of physical energy, and mental endowment, and spiritual devotion. In addition to ordinary scholarship and training, and more than ordinary zeal and acceptability as a preacher and a pastor, he should have a special facility in writing and speaking; a special power in organizing and working; and a special feeling of sympathy and love,—which together may enkindle a flame of enthusiasm through his Diocese, which may attract notice and win confidence, and which may prove him, in the highest sense, a true successor of the Apostles.

And have we no such men amongst us? From the great body of our clergy in Canada, is there not one to be found who can answer this description, and who by hard work and faithful services is entitled to be considered a "suitable Priest," even in the Bishops' acceptance of the term? If not, then the Church is in a deplorable condition. Such an admission would virtually proclaim the failure of all our scholastic institutions, and would cast an undeserved stigma on the character of our clergy. The insinuation is not to be tolerated for a moment. There are men laboring in your Lordships' dioceses who, if summoned by the voice of the Church to the work, would soon prove themselves fully equal to all the demands made upon them, and who, like the first apostles, would not count their lives dear unto them so that they might finish their course with joy and the ministry they had received of the Lord Jesus Christ. The great mass of our clergy are not the inexperienced and incompetent men—either as scholars, or as preachers, or as pastors, or as managers—which some amongst us are too ready to represent. In this, too, as in other things; every man will gain wisdom by experience—will acquire the power of adaptation, and organization, and control, in proportion to surrounding circumstances, and daily recurring duties and claims; and only let the work be entered upon heartily, in prayer and faith, and there is little doubt that the "right man" will be put in the "right place."

The financial aspect of the question may possibly be more complicated; and on this—if on any point—the greatest difference of opinion will prevail. As to the desirability of extending our Missions by the creation of Missionary Dioceses, we are all pretty much agreed. But when we come to arrange about the funds, there are those who for various reasons will hesitate and stumble. They cannot see, or pretend not to see, where the money is to come from, without doing injury to other funds; they are afraid to make “a venture of faith”—as a recent writer has expressed it; they dread involving the Church in debt; they shrink from assuming any responsibility; and they, therefore, discountenance any special effort. Where such a spirit predominates nothing in the world can be done. It effectually bars social projects and religious movements. Throughout the history of the Church, this spirit of unbelief and cowardice has proved a hindrance and curse. We must get rid of it here, once for all. There is no need of its existence. In my judgment, the question of money is the least part of our difficulty. If we would inaugurate a bold and comprehensive policy, and—to quote a political phrase—“go to the Country, and make our appeal on the principles and necessity of that policy,” we should, I verily believe, find it endorsed by a large majority of our constituents, and the means forthwith supplied for carrying it out.

It is perhaps well, however, for the quieting of tender consciences, and for the greater confidence of those who do already sympathise and approve, to look at the matter fairly and fully in a practical, business shape, and thereby show, if possible, the feasibility of the whole thing. In doing this I shall briefly indicate a few of my own thoughts—simply unfold a plan which, as the result of much observation and inquiry, has suggested itself to my own mind. Others can follow my example in the discussion of the subject; and since it must now receive something of the attention it deserves, the more mind is brought into contact with mind, the greater probability will there be of eliminating the truth, and of arriving at a satisfactory conclusion.

In the first place, my Lords, I hold that this Missionary work does not belong singly and exclusively to any one particular diocese, but applies to the entire Church throughout the Dominion. It is necessary to state this most distinctly at the commencement, and the more so, because an impression prevails, in some quarters, that the Toronto Diocese should assume the entire responsibility of providing for an Indian Mission, and a Missionary Diocese in the North West. Such an assumption I submit, is a mistake. There is a glaring fallacy at its foundation. Only on the ground of geographical position and relation can the Toronto Diocese be held solely responsible for this work. But that leaves out of sight the higher question of christian relationship and moral obligation. It is doubtless the duty of the Toronto

Diocese to take the initiative in the matter, on the double ground of its proximity and its wealth; but it would be very unfair to leave it to provide all the funds; and perform all the work. We must view the enterprise from the first on broad and general principles, as those principles apply to the whole Church. The Church, we say, is essentially missionary in its character; and allowing even the prior claim which the Home districts have upon the respective dioceses of the Dominion, still that claim does not preclude—is perfectly consistent with—an effort to missionize such other districts of the country as, in the words of the Canon proposed by the House of Bishops, are not situated “within any organized Diocese.” It becomes, therefore, as much a question of patriotism as of christianity; and when the subject is fairly and fully laid before the different dioceses, I do not for a moment doubt, that each one will be ready to aid in providing the requisite means, with a due regard to other claims which may be made upon it. A distinction is doubtless to be observed between Domestic and General Missions, between those which are purely Diocesan, and those which are Provincial and Foreign. The former are confined within the bounds of each particular diocese, and must be subject to the control of the Bishop and Synod of that diocese; whereas the latter embrace territory not strictly confined to any one diocese, and more or less accessible to all. We cannot interfere with the arrangements and support of our diocesan missions. It is not necessary to do so. Each Synod should carry on the missionary operations of its diocese in its own form, augmenting its income and extending its labors, until every township and village assigned to it—whether Indian or otherwise—is well supplied with the ordinances of the Church. There is need for greatly increased exertion in the support and extension of such missions. In many places around us the Church is not yet established. Very encouraging openings are presented; very strong inducements are offered; and in advocating a scheme for a more general mission. I should be sorry to utter a word which might detract from the imperative claim our domestic missions have upon our support. There is an absolute distinction in their sphere, and there should be in their management.

A Missionary Diocese, as now proposed, will be representative of the whole Church, and must be sustained by a separate and general fund supplied by the united dioceses of the Church. It follows, therefore, that it should be under the direct cognizance of the Provincial Synod, and should be managed by a General Committee appointed at that Synod. Such Committee should consist of all the Bishops of the Province, and of an equal number of clerical and lay members, chosen from and representing each diocese in the Province. The Committee should have its own secretary and treasurer, and should form its own organization for raising funds, and carrying on its work. The action of

such a Committee, and the support of such a fund, will not, or need not interfere with existing diocesan organizations and plans. The one, indeed, may materially strengthen and aid the other. It is sometimes now urged as a reason why many of our friends do not more liberally contribute for the support of the Mission fund, that we have no Mission in the proper acceptation of the term, and that much of the money which has hitherto been raised for Missions has been misapplied in helping parishes which by ordinary exertion might well sustain themselves. There is too much ground for the accusation; and it will be only by adopting this scheme of a General Mission that we can effectually secure a general sympathy. Such a scheme would show that, however long delayed, the Mission work of the Church had at length been begun in earnest, and with clearly defined plans. The mind of the Church would at once take hold of the scheme as something tangible and real, and as harmonizing with the character and resources of the Church. A feeling of enthusiasm would be evoked and a spirit of generosity displayed, we have never yet seen in connection with any Church object in Canada; and in the long run, not only should we realize an ample supply of means for prosecuting vigorously the general mission work, but there would soon be a largely augmented income for the support of the diocesan missions, too.

Whilst discussing this subject, may I be permitted to ask if a fund does not already exist which should be available for the support of a Missionary Bishopric in Algoma? There are rumours to this effect; I have heard them repeatedly; and as some uncertainty seems to prevail upon the matter, it is desirable it should be cleared up at the earliest opportunity. The statement which is in circulation is this:—that the late Bishop of Toronto in his anxiety for a Missionary Bishopric for the Lake Superior District, and to provide for its support in common with the other dioceses he formed, secured an apportionment on its behalf in the “Award” made by the late Chief Justice Sir James Macaulay, in 1859, on the same principles and terms as the dioceses of Huron and Ontario were included. In the “Memoir of Bishop Strachan,” no allusion is made to any such arrangement, whilst the language used implies that only three instead of four dioceses were to be benefitted, to the extent of £400 per annum each. There would thus seem to be a discrepancy or misunderstanding somewhere, and for the good of the Church it is well it should be removed. I am not myself familiar with the terms of the “Award;” and I now simply ask for information from those who are or should be able to impart it. The question is relevant to the point at issue. We are discussing the possibility of providing ways and means for the support of a Missionary Bishopric in Algoma, and here—as some people say—is a solution of the difficulty. The sum for which the late Bishop of Toronto commuted, it is stated, was £8060, which, upon his death, was to be divided among four dioceses, viz.: Toronto, Huron,

Ontario, and Superior. Accordingly, at the death of the Bishop, Huron and Ontario each received \$8061—65, leaving the same sum to be applied to the *fourth*, or the Missionary Diocese. Now, if such an "Award" has been made, what has become of the money? Is it invested for the benefit of this future diocese, both principal and interest being ready for production as soon as required? or is it absorbed by the Toronto, or the Huron, or the Ontario diocese; or by the three combined, contrary to the terms of the "Award," and therefore illegally and unjustly? or has it been misapplied and lost by those who were entrusted with it, as so much other Church property has been mismanaged? These are simple questions, proposed without prejudice or prepossession, with no other object in view than to elicit the truth, and aid an important enterprise of the Church. If the money has been properly invested, where is the account? and should it not now be made available? If the money has been absorbed by another diocese, should not the authorities of that diocese be required to refund it, that it may be applied for its legitimate purpose? and if the third alternative be true,—should it turn out that the money has been lost through bad management, or an unfortunate speculation—painful and humiliating though the confession be,—will it not be better to state the fact openly and honestly, than to attempt any system of concealment, which is discreditable and injurious? It is evident that some inquiry should be made. The subject is too serious to be passed over in silence. We cannot allow a grave suspicion to be indulged, much less a positive misappropriation of money to take place. The statement has been broadly made and widely circulated, that a sum of money was intended to be set apart by the "Award" for the contemplated Missionary Diocese. Is the statement true or false? If true, where is the money? and why is it not forthcoming for its proper object? If false, let it be authoritatively denied. Should it turn out that such a fund has been provided, and that whatever in the meantime has been done with the money, it will be available when this special Bishopric is erected, then part of our difficulty is at once surmounted, and we may shout in exultation, "Land ahead!" With this to start with, there can be no fear for the rest. It would place the Mission upon its legs, so to speak, at the very beginning; and when this shall be followed up by an appeal to the whole Church, that appeal will meet with a generous and enthusiastic response.

But should this rumour prove unfounded,—should we be left to inaugurate this great movement without any such unexpected advantage—without even a single dollar at present secured as a *bona fide* investment,—even then I do not think, my Lords, there is any insuperable difficulty in our way; on the contrary, the attainment of our object, I believe, is both practicable and easy. In the absence of material guarantees, we can only speculate and assume. This is done in all estimates which are based upon probabilities and conjecture; and so

long as the calculation does not exceed the probability, it is legitimate and safe. I will venture, with your Lordships' permission, upon an estimate for a General Mission Fund; and it shall be below rather than above what might be fairly assumed from the acknowledged ability of the Church, and the recognized importance of the work.

We should have a guaranteed fund to begin with of at least FIFTY or a HUNDRED THOUSAND DOLLARS—suppose we say in round numbers, \$100,000. This sum invested in Dominion Stock, or in County Debentures, at six per cent., would yield an annual income of \$6000. It is perhaps not unreasonable to assume that \$12,000 could be raised annually by public collections and subscriptions throughout the churches of the Dominion; and at a very moderate estimate we may count upon say from \$2000 to \$4000 a year from the stations of the new diocese at the very start. We should thus be supplied with a revenue of \$20,000. This might be augmented by casual contributions—by bequests, by gifts of land, by materials for building, by actual manual service in different forms; and just in proportion as the work advanced, and the Church became more deeply interested in it, there is at least a probability that the regular yearly income would increase,—in like manner as the annual revenue of the Missionary Societies of the Mother Church in Great Britain, and of the Sister Church in the United States,—has gradually enlarged, until instead of \$20,000 we might safely calculate upon \$30,000, and upwards to \$100,000. With such a fund ensured, we might carry on the missionary work in this new diocese, and in others which must follow, with a degree of energy and perseverance which would infallibly result in success.

The demands upon the fund may be estimated almost to a fraction; and by such estimate we can form a good idea of the amount of work that may be done, under good management and economical expenditure, at a very moderate cost. We may assume, at the commencement, \$3000 as the annual stipend of the Bishop, including his travelling expenses through the Diocese, and his miscellaneous expenses in correspondence and organization, &c. To this may be added £5000 annually for the working machinery of the diocese in the shape of Churches, Schools, Bibles, Prayer-Books, Hymn-Books, Catechisms, Lesson-Books, &c., making \$8,000. We should thus have left \$12,000 to appropriate for the salaries of missionaries, catechists, and schoolmasters, and for the business management of the Mission by the Committee here. With such a sum, at least twenty men might be employed, in addition to the Bishop; especially when we take into account the mode and the expense of living inevitable in the diocese. This would be at least a respectable staff of agents. With the means at his command, the Bishop could furnish them with an effective apparatus for the performance of their work; and with such agents and such machinery, there is no reason why the Church should not at once

assume a bold and prominent position, and why it should not exercise a mightier power than any other body in existence in forming the character, in regulating the condition, and in controlling the destiny of that vast portion of the Dominion. My figures are below rather than above the mark, of course assuming that whilst there is zealous devotion in service, there will also be thorough good business management both on the part of the Bishop in his diocese, and the Committee with whom he must co-operate. The two things are essential; and despite our blunders in some respects in the past, we are surely competent to organize and complete in all its practical details such a scheme as this. If not, we have little claim upon the confidence of the public; we deserve, indeed, their pity and contempt.

But now comes, my Lords, the practical question,—How is the money to be raised? It is perhaps the most difficult question to solve; and if I cannot define a practicable and intelligent scheme, much of what I have already written will be useless. I am persuaded, however, the thing can be accomplished. It will require hard work, good management, and hearty co-operation. With these, nothing is impossible. I have assumed as an essential condition that the Mission must be under the special cognizance of the Provincial Synod, and that by that Synod a General Managing Committee should be appointed. It is not too much to assume further, that at its forthcoming session, the Synod of each Diocese in the Dominion will endorse the principle of the Mission by some formal vote or recommendation, as preparatory to the meeting of the Provincial Synod. So much, then, will be gained. As a next step, could not the House of Bishops, at an informal meeting, or by friendly correspondence, appoint a Provisional Committee, to act in conjunction with themselves, with a clerical secretary and a lay treasurer. When this Committee is appointed, its first business should be to commence an effort for the formation of the special fund as the basis of the permanent endowment. In doing this, it should issue an appeal to the whole Church, defining the object in view, enforcing its necessity, and applying such arguments as may best excite to generous co-operation. The clerical secretary of the Committee, or some other suitable clergyman as representative of the Committee, should be relieved, for a time from strictly parochial work, and employed wholly in preaching, speaking, and visiting in furtherance of the Mission. In doing this an arrangement should be made for a sermon in every church, or a meeting in every parish, with a special collection at the close. The Bishop of each Diocese, I assume, would readily accord his countenance, and in some cases perhaps give the advantage of his presence and advocacy in the pulpit, and on the platform; while the clergy of each district or parish, would surely co-operate with the secretary and the Committee in arranging for sermons or meetings, in stimulating the zeal and generosity of the people, and in carrying the proposed arrangement into

effect. A series of collecting books and cards should be prepared by the Committee, and distributed by the secretary, each properly numbered, and for the return of which within a specified time, with the money obtained through them, each clergyman should be willing to become responsible. In addition to these, Mission Boxes or Mite Chests, similar to those used in the Church at Home, or in the Church in the United States, should be placed in families, or in the hands of suitable young persons, all properly named and numbered, and for which again the clergyman may become responsible. We should thereby give a prominence to this subject it has never yet received, and evoke an enthusiasm upon it, which would tell immensely in its favour; and I mistake very much the Church feeling, and missionary sympathy of the people of Canada, if in response to these appeals, we had not within the short space of twelve months more than the one hundred thousand dollars I have assumed to be necessary.

It can never be allowed that Methodists and Presbyterians are more zealous in their devotion, and more liberal in their contributions, than the members of the Church of England. They are not. In many respects they come far behind us. Yet they unquestionably raise larger sums of money in a short time for Mission purposes, than we have hitherto done, and thereby they are enabled to prosecute their work with more vigor and success. The fact in most cases is, that the Methodists and Presbyterians make their appeals, and carry out their plans, in a different way from us. They employ the most popular men of the Body to plead their cause—as Mr. Punshon to wit; all the preachers of the Body feel it to be a religious duty, or a denominational obligation, to co-operate; and all the people of the Body—catching the enthusiasm of their preachers—are ready to contribute both as a duty and a pleasure. Hence the record we find in all their reports of widow's mites, and princely donations, which average from a hundred to a thousand dollars. Now, with us, there is often pursued a widely different course. We want a definitive object, to begin with, and we want equally both a united action, and a suitable method of appeal. In some cases,—and it is no use at all disguising the fact—we are influenced by petty jealousies, and by absurd party distinctions, which are unchristian and unmanly, and which have a most prejudicial influence upon the devotion and progress of the Church. As the result of this, the majority of the people feel little practical interest in our Mission arrangements; and it is really something bordering upon the miraculous to find in any parish a large and enthusiastic missionary meeting, or to see in any of our reports the record of a subscription of more than ten or twenty dollars. It is indeed desirable that our party differences should be forgotten, and that as a Church we should for once present to the world the appearance of a great united body, before which opposing schemes would be paralysed, and by which the progress of the Church may be

made commensurate with the progress of the nation. This is gloriously possible. In the scheme I am propounding we may act together as a unit; and if influenced by one spirit—as we really have but one faith, and seek but one object—nothing in the world could withstand the attraction of our services, and the power of our ministry.

I will not presume, my Lords, to measure the liberality of the members of the Church, much less to dictate in any form the amount of contribution any one may be expected to give. But numbers form the basis of calculation; and with the knowledge we possess of both the numerical and financial ability of the Church, it is really a very easy matter to make an estimate by which it would appear that the raising of a hundred thousand dollars within a year, or within a month, would be the most practicable thing imaginable, if only all were moved by the same spirit of generous devotion and zeal. Why, what is our condition numerically? We have within the five dioceses of Quebec, Montreal, Toronto, Huron, and Ontario, about 500 parishes, with as many duly ordained and regularly employed clergy. The number of communicants goes up to thousands, whilst the stated worshippers in our churches will border upon at least a million souls. I do not pretend to accuracy in these figures,—because I have not the tables at hand to verify them,—and an approximate estimate is sufficient for my purpose. Among these recognized members of the Church, are persons of all classes,—of every grade of social life, and of every degree of attainment in wealth and learning. The rich and the poor meet together; the philosopher and the peasant sit side by side in the devotion of the church. We have statesmen and judges, merchants and mechanics, ladies of fashion, and paupers from the street, included in our fold. It is the glory of the Church of England that it can comprehend ALL; and that in its incomparable liturgy, it is adapted to ALL. But see how this may be brought to bear upon the question at issue. In the compass of this vast body of people, there are comparatively few who could not,—and who would not,—be able and willing to contribute a small sum to create a fund, and then an annual subscription to sustain that fund, for the support of a General Mission, if the matter were presented before them in a proper light. There is scarcely a clergyman amongst us who would not head the list in his parish with five dollars, whilst many are able and willing to double and treble that sum. There are hundreds of poor members who could not afford much, but who would lay down their dimes, and their quarters, with swelling hearts, under the inspiring example of their clergy. And there are hundreds and thousands more who could with the utmost ease contribute a dollar, or five, or ten, or twenty, or fifty, or a hundred dollars, and who would do it

I am not now concerned with any argument to promote generosity. My only object at present is to show that we have ability to raise the stipulated sum. And who will look through our congregations—who

will go into our Sunday Schools—who will consider the homes of our people, and the prosperity of our country--and say that this is impossible? There is nothing impossible about it; and when I know that for commercial speculations, or for political contests; for the starting of a new Bank, or the success of a new Railway, some of our own members will unostentatiously and readily put down their names for thousands of dollars, and find the money when it is required, I cannot have a shadow of doubt, that the same men, and hundreds like them, will come forward with open hands and generous hearts, when they see that we are in earnest in this great Mission matter. They are waiting to be tried; and depend upon it, a trial made in the right way will produce a result astonishing to ourselves. It is only a few months since the Venerable Archdeacon McLean, made a tour through the principal towns of the Dominion soliciting aid for a Church College in Manitoba. His appeal was pre-eminently successful, although made upon a limited scale. A similar appeal sent throughout the country for a Missionary Diocese would meet with an equally cheerful and generous response. At any rate, nothing venture, nothing have. The motto of some of the early founders of Missionary Societies should be ours—"Attempt great things, and expect them."

In the effort to create such a fund, it will not be improper to introduce another idea. The question of a public Memorial to the late Bishop Strachan, has more than once been under discussion. It is felt on all hands that something is due to his memory, and in acknowledgment of the long and valuable services he rendered to the country and the Church. Various plans have been suggested for such a Memorial; but for want of unity of action and idea, nothing practical has yet been done. At the last meeting of the Toronto Synod a resolution was actually passed upon the subject, expressing the desirability of a public Memorial, and requesting the appointment of a committee to confer upon the matter. The committee was not appointed, and in consequence no further action was taken. Now, in my humble judgment, it is simply a reproach to the Church in Canada—and especially to the Toronto diocese,—that a fitting Memorial has not yet been reared to one to whom we all owe so much. It may be true, that his name is enshrined in our hearts, and that no marble monument is needed to perpetuate a record of his deeds. There would, however, be something beautiful and graceful in such a tribute of our love; and when we find that costly monuments are reared to men of lesser note—and that within a few months of their death—it does seem humiliating and disgraceful that we have so long neglected this public duty to the first Bishop of Toronto,—a man allowed by all who knew him, to have been one of the most remarkable men of the age—at one period certainly the foremost man of his country.

It is not too late to supply this deficiency; and the question again

arises, what will be the best form for a public Memorial to assume? In my judgment a Memorial will be valuable in proportion as its useful. We cannot disregard the idea of beauty; we should, however, have a higher regard to utility; and in the present condition of the Church is it not possible to raise a monument which shall have a useful influence upon the institutions and enterprises of the Church, and in which we can all cordially unite? Why not, then, connect it with this idea of a Missionary Bishopric, seeing that such an idea had long been pondered by the late Bishop, and that nothing but advancing years and infirmity prevented him making another division of his diocese? This proposal was ably advocated some two or three years ago by the Rev. Dr. Lett, in a series of letters in the *Church Herald*. I did not at that time fully endorse the plan, having a preference for a Memorial in the form of a large free church in Toronto. But, I confess, that it now appears to me, not only the most feasible, but also the most desirable plan of any yet proposed. There is scarcely a person in the Dominion who would not willingly contribute a trifle towards a Memorial for the venerable old Bishop; and by connecting that with a fund for carrying out an object on which his heart was set, we may the more readily accomplish both objects in one. The Provincial Committee I have suggested could work out the idea; but the initiatory step should be taken by the Toronto Synod; and if Dr. Lett,—having already moved in the matter,—will make a formal motion to this effect, I shall be happy to second and support it.

There is nothing at all incongruous or inconsistent in such an arrangement. Our friends at Home often take advantage of public movements of this nature to further Church objects. At this very moment they are engaged in one of these efforts. By advertisement in the "John Bull" and the "Guardian," which now lie before me, I see that the "Society for the propagation of the Gospel" has resolved to "commemorate the death of Bishop Patteson and his fellow sufferers in the cause of Christianity and civilization, by raising a fund which shall supply two pressing wants of the Melanesian Mission, viz.: a new Church Ship and a Church in Norfolk Island, and shall generally contribute to its support." The proposal, it is said, has received the sanction of the Archbishops of Canterbury, Armagh, and Dublin, of the Primus of the Scottish Church, of the Bishop of Lichfield, and others. It is an eminently wise proposal, and, of course, will succeed. Already a large sum has been contributed, and every day subscriptions pour in from all quarters. With such an example, we surely need not hesitate in connecting a Memorial to Bishop Strachan with the foundation of a Missionary Bishopric. The "Bishop Strachan Memorial Fund in support of a Missionary Diocese," would sound well and take better; and if we are not absolutely indifferent to the whole thing, we shall not be long in putting the idea into execution.

When the scheme is thus fairly started, and when we have made a proper and laudable effort amongst ourselves to provide the necessary funds, we may, with confidence and propriety, carry an appeal for assistance to the great Missionary Societies at Home; and there is little doubt that such an appeal would be promptly and generously answered. At the Provincial Synod in 1868, a resolution was suggested, as we have seen, to the effect that the Synod petition the Church Missionary Society, the Society for the propagation of the Gospel in foreign parts, the Society for promoting Christian knowledge, the Colonial and Continental Society, and the New England Society, for aid towards the establishment of the proposed Missionary Bishopric. The Lower House, in its resolution, expressed its concurrence in the proposal of the Upper House "as to the expediency of petitioning the great Church Societies in the Mother Country for aid with a view to the early election, in such manner as the Synod may determine, of a clergyman to be consecrated as our first Missionary Bishop." This was really all very good. It had the appearance of earnest action. But what has become of these resolutions and petitions? Have they assumed any practical shape? or have they been allowed to remain—as too many of our resolutions are—a dead letter? Were "the great Church Societies in the mother country" memorialized on this subject? If so, when? and with what result? I have heard nothing since the Provincial Synod of 1868 of a petition, or of any answer; and so the conclusion is, that absolutely nothing has been done. It is true, that the Rev. E. Baldwin stated in the Toronto Synod last year, that he and the venerable Archdeacon Palmer, when in England a few months before, had sounded some of the authorities of these Societies on the subject of a proposed grant, and that the reply was unfavourable. But did they do this in a formal and official manner as representatives of the Provincial Synod,—with the resolution and petition of that Synod in their hands, and with a clearly defined plan of the proposed Missionary Diocese to lay before the committees? or in their private and unofficial capacity? or simply at the request of the Mission Board in Toronto, without any written resolutions, or any other than the most vague and uncertain project? There is the greatest possible difference between a private, unauthorised application, and an official, authoritative memorial; between asking friends in England to start and sustain a Mission for us,—in addition to all the other claims which rest upon them,—and doing it ourselves with their sympathy and co-operation. If the former course had been pursued—which seems likely—we cannot wonder that the reply was unfavorable. It has been simply the opinion of individuals, without any discussion in committee, in answer to a question from private gentlemen; and so far as we have been informed there is not even a written minute of any conversation or correspondence on the subject. A very loose and unsatisfactory mode of doing business, indeed, this appears. It could only result as we have seen it has done.

There is really no ground on which we could expect any one of the Mother Societies to found a Missionary See for us, and to provide it with a permanent endowment, or even to give an annual subscription for its support. It is our own work. We are well able to perform it; and we should show that we are in earnest about it by manfully entering upon it. It is simply unreasonable or childish to ask others to do for us what we can do for ourselves; or to ask help from others before we have begun to help ourselves. We have a right to expect the sympathy of our friends at Home in the prosecution of this enterprise. That sympathy will be given at a proper time and in a proper form. But we must first prove ourselves worthy of it, by beginning the work upon independent grounds. When we have done this—when we have resolved upon our course, chosen our field, defined our plans, commenced our fund, appointed our Bishop, entered upon our Mission,—then we may expect and claim assistance; and then there is every probability that the Societies referred to will aid the movement by cordial sympathy and by handsome donations, which may be paid down without entailing further responsibility. We can, at any rate, *then* make our appeal with consistency and authority; and even should our request be denied, we have the great body of British Christians upon whom we may fall back, and from many of whom it is certain, some assistance will be received. The first thing is ACTION—bold, earnest, generous action amongst ourselves,—and extraneous help will follow. The gods help them who help themselves.

It is not pretended, my Lords, that the plan thus defined is perfect, or that a better, a more practicable plan cannot be suggested. My only aim has been to arouse attention to this most important subject, and to show how, according to my own idea, the long indulged hope of the Church may be realized. I have done this with candour and simplicity. Other minds may improve upon the suggestions I have made. By all means let them do so. If we can only excite inquiry, and provoke discussion, there will be hope of some favorable result. Nothing is so dangerous and reprehensible as a sleepy indifference, or a self-complacent silence. We have, too long allowed this matter to remain in abeyance. A change must now be made in our policy and action. The honor of the Church; the prosperity of the nation; the salvation of our own souls, are all involved. We cannot evade our obligation; we must not shirk our responsibility. It is really a question of duty or crime, of honor or disgrace, of life or death. By promptitude and generosity now, we may add immeasurably to the reputation and influence of the Church; by inactivity and niggardliness, we shall retard its progress and diminish its strength. The future is largely contingent on our will. Both the Church and the nation must reflect our character, and in some measure, at least, obey our impulse. In the Church, as in the nation, there must be a combination of the divine and

the human. The Deity can work only in harmony with established laws, and through the medium of appointed means. It is vain to hope for a miraculous interposition; it is foolish to expect the divine blessing without human effort to obtain it. The history of the Church abundantly testifies that God will prosper in proportion to our faith and zeal; and that in all ages and places where the mission spirit has been predominant, civilization has most rapidly advanced, and the gospel has become triumphant. A glorious picture is that unfolded by the Mission Field in this nineteenth century. It is full of instruction and encouragement to us. Now is our opportunity. We are competitors in a universal struggle; we are co-workers with God in the redemption of mankind. It is left to us to say whether our Church should be fairly represented; whether it shall gain respect, and exercise power; or whether like Samson shorn of his locks, it shall be powerless in the land, the butt of ridicule, and an object of reproach. Which shall it be? We must answer; and we must answer NOW.

The times are momentous. The fulness of the dispensation of the gospel of Christ is at hand. A mighty struggle is impending in the social and moral world. Old systems will be overthrown. A new era is about to dawn; and now, as of old, the question is—"Who is on the Lord's side?"—"Who is willing to consecrate his service this day unto the Lord?" By this Missionary enterprise the Church will be prepared in part to make its voice heard, and its influence felt; without this, it will lag behind the age, and will prove a stumbling-block rather than a help, a curse and not a blessing. There is no reason why the commencement of this work should be delayed another year. I humbly suggest the propriety of a special meeting of the Provincial Synod, at an early date. In any case each Diocesan Synod should take action;—and will not our Bishops lead the way? The words of the Saviour were never more appropriate than now—"The fields are already white unto harvest;"—"The harvest truly is plenteous, but the laborers are few." We must provide the laborers; we must cultivate the land; we must gather the fruit. This is demanded of us by the country, and by God; by our history in the past, and our destiny in the future. Shall we respond to the call? Shall we prove equal to the work?—Shall we, or shall we not, fulfil our mission?—It is not a time for hesitancy or delay. Our answer must be prompt and decided; our action must be bold and generous. We can come to the help of the Lord against the mighty; we can clothe ourselves in strength, and speak with power; we can stamp the character of the Church upon the institutions of the age, and hasten forward the millennial glory; and if we have never done it before, we may, and should now, set an example to the world of unity, and faith, and generosity, and devotion, and zeal, and enterprise, which shall cover the Church with honor, and fill the land with rejoicing and peace.

In introducing this subject to the Church, through the medium of your Lordships, I have so far done my duty. I hope the strength of my conviction, and the warmth of my feelings, have not betrayed me into any expression incompatible with the object sought, or with the deference which is due to the exalted position your Lordships sustain in the Church. Should I have been unfortunate in this respect, I am sure I shall be pardoned; and should this letter prove the means,—through the blessing of God,—of exciting discussion and promoting exertion, through which the Church may be extended and strengthened, no one, I am confident, will more heartily rejoice in the result than the Bishops of our Church. With this assurance, and commending earnestly the consideration of this subject to every member of the Church,

I am, my Lords,

Very faithfully yours,

JULIUS ANGLICANUS.

P. S.—Since the foregoing was written, I have heard numerous intimations of subscriptions if the project were fully started. Why may we not start a guarantee fund before our Synods meet, so that we may then have something tangible on which to proceed? The editor of the *Church Herald* would doubtless readily publish a list of names and amounts. My own name is already down for \$20; two brother clergymen promise \$20 each; four lay friends guarantee \$500 between them. Here is a beginning; and let us remember that God does not despise the day of small things! Who will follow?

T H E

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